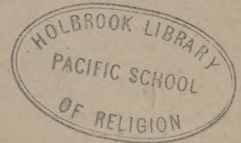


The **AMERICAN FRIEND**

[MARCH 27, 1952]

ASPIRATION



*Oh let me be an open bay
Touched by the fullness of the sea,
So all its mighty throbbings night and day
May surge and thrill through me!*

*I would not be a quiet lake and pool,
Hidden in bare recess of level plain,
Where earthen barriers stretching far and wide
May rob me of the vastness of the main.*

*And yet I love the fields and mountain sides,
The trees, the flowers, the gently flowing streams;
I love the stirring scenes of city life
Humanity with all its hopes and dreams*

*Perhaps 'tis neither bay nor lake I'd be
But a mighty stream with estuary wide,
Which winding through the maze of inland life
Still feels the thrill of ocean's throbbing tide.*

CHARLES E. COSAND
1870 - 1952

Charles E. Cosand, who died on January 20 of this year, was for many years a beloved professor at Earlham College. This poem was found in his desk at the College. It was written on March 18, 1943, his birthday, after he had been reading Emerson's "Oversoul."

MY VOWS—III

By WILLIAM W. CLARK

An extension of my vow against bigotry is my vow against prejudice. By this I mean *all* prejudice, which I take to be judgment of others, not on the basis of objective fact and reason, but on the basis of an emotional, secretly ego-protective, stereotyped response.

In terms of our immediate age and society, the application of this vow is particularly challenging with regard to racial and ethnic discrimination. My own experience and the experience of the majority of us will lead us to a profoundly serious consideration of segregation and discrimination as practiced against colored people and Jews.

PREJUDICE AGAINST THE PREJUDICED

I am not immediately concerning myself with the explanation of the causes of the widespread prejudice which exists in the human heart. Neither am I concerned to cast a moralistic judgment against those who harbor prejudice within them. At one time I was violently prejudiced against prejudiced people! I realize now that, perhaps without exception, every prejudiced person holds his prejudice not by deliberate, intelligent choice or as a matter of mature conscience, but because of a conditioning process through which he has gone which has resulted in his irrational, stereotyped responses, over which he has no control until a reconditioning process has taken place within him and he has been freed by liberating truth. To judge him for his responses of prejudice is beside the point and accomplishes nothing except to multiply his prejudices by my own. To fight his prejudice with all the weapons of love and understanding is nevertheless my necessity.

There are few practices in the whole area of human relations which are so vicious in their effect in the blighting of human lives as are those springing

from prejudice. One of our greatest debts to the novels of Lillian Smith springs from the lesson they teach that discrimination injures equally the discriminator and those discriminated against. Anyone who practices segregation in any way is to that degree emotionally immature and lives a distorted, problem-filled life.

The poignancy of prejudice, however, its cutting edge of injury, is directed against the one who suffers rather than the one who inflicts the suffering. That is why there is no slightest question on which side the Christian finds himself when the issue is raised. He loves the discriminator as much as he loves the one discriminated against, but with Jesus he must side in the struggle with the underdog. The person in the favored position may suffer in his personality, but he is not in the position of the one humiliated. From the Magnificat of Mary through the entire Gospel record, there is no doubt but what the spirit of Jesus was identified with the cause of the humiliated.

That is why I cannot for a moment sanction acts of prejudice. Here is a poison in the life of society which I must do everything in my power, intelligently and with compassion, to eliminate. No matter how equivocal and pussy-footing society may be in the matter, or, indeed, the Church of Christ itself, I cannot be a party to this spreading of poison, this warping of personality, this defacing of the image of God in the soul of a human being.

ON THE UNDER-DOG'S SIDE

Please note here that I am not speaking now about the method a follower of Christ must use in support of this vow of non-prejudice. That will follow later. At this point what I want to express with the utmost conviction, subject to correction from any who may demonstrate it wrong, is that the lot of the Christian must irrevocably be cast on the side of those who are suffering from the blows to body, mind, spirit dealt out by prejudice wherever found.

The time has come to disassociate ourselves entirely from those who are promoting prejudice or who are prolonging it whether knowingly or unknowingly. Wherever prejudice is practiced, there we must be non-cooperators. There we must so identify ourselves with the sufferers that we are one with them in act and spirit.

Of course that spirit must be the spirit of the sufferer *at his best*. Perhaps even harder than avoiding the sanctioning of prejudicial action at any point in our society is the development of the truly Christian spirit of resistance. Man's natural tendency is to fight back on the same plane on which he is attacked, with interest. Or if the battle seems too hopeless, he will be tempted to seek refuge, perhaps through his religion, by escaping to a never, never world of unreality.

Prejudice is untenable in the Christian fellowship. I cannot see how a conversion to the mind of Christ can be considered complete, even in a novitiary sense, unless it includes something comparable to the vow to give to prejudice no sanction whatsoever.

HELP THROUGH CARE

In line with CARE's policy "to help people to help themselves," a "Resettler's Kit" has been added to the variety of CARE food and textile packages available. The new tool package contains a claw hammer, a pair of pincers, a crosscut saw, a shovel, a spade, a pickax, a bucksaw and a hand-ax and will be available to American donors at the price of \$15.00. The kit is designed to bring effective aid to some of the more than ten million "volksdeutsche" expellees and other Iron Curtain refugees now living in Western Germany. Progress of the resettlement program has been seriously impaired by lack of proper tools. Orders for delivery may be placed with any local CARE outlet, or directly with CARE, 20 Broad Street, New York 5, New York.

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Editorials . . .

MESSIAH WE SING

There is perhaps no greater Christian choral music than Handel's "Messiah." At special times of the church year, such as Christmas and Easter, we have, with Handel, seen the heavens open and the "very God upon his throne" as a chorus takes us from the man of sorrows to the triumphant Hallelujah Chorus. The following titles are taken from "The Messiah."

"He was despised and rejected . . ."

Now and then we are awakened, indeed shocked, to realize how deeply the Christian revolution runs in human hearts and in human relationships. The concept of a suffering redeemer breaks into the vengeful darkness of Old Testament times like a new sunrise in such writings as that of Isaiah 53. It is the language, yea the song, of a new world unborn. What ages of thought, what levels of "civilizations," what pain and joyous realization lie between the boastful song of Lamech in Genesis, and that of the suffering servant in Isaiah, and the canticle to love of St. Paul! What vast ascents lie between the jungles of vengeance and the supreme height of Mt. Calvary!

It had to be a deep insight, indeed nothing short of a revelation, for Isaiah to see and then to write his immortal words. Viewed only from the span of one life time, a "savior" would have been clothed in armor, with a blade of death in his hand and a chariot to carry him in the ranks of his legions. But here is one whose way would seem weak and contemptible. He is despised—and rejected!

"Surely He hath borne our sorrows . . ."

He has carried our iniquity . . . by his stripes we are healed. He meets our contempt by a redemptive power and transforms us by love—a complete understanding of those who reject him. Being despised, he did not despise. Being rejected, he did not reject anyone. His insight struck like a surgeon's knife clear to the depths of the human problems. In the very rejection of Him by men was seen the cause of all their enmity with one another. It was that spirit in the human heart which drove them to conflict and to the reliance on armies and conquerors. Their hatred for him was the same hatred that was destroying them. The root of all was sin and the answer must be healing—redemption.

Knowing this, he saw as the physician sees. He diagnosed the disease and he could not hate sick people though their sickness made them despise him. He could not, while understanding people, fear and hate them. Understanding and hatred could not exist at the same time in the same mind. His was the eternal mind viewing our sin sickness.

The cross he carried was not a gibbet of death, because he transformed it into a symbol of life. By the way he bore it he revealed the Divine love. He

turned on a new light—a light that would penetrate the sin-disease of men and show them the cause of their wrong doing. By the same light they could turn to their redemption—to Him as their Redeemer.

"I know that my Redeemer liveth . . ."

Here was life and that life was the light of men. It shone in the darkness for darkness could not put out light—and it never will. Crosses, spears, tombs and stones are weak devices—they have no meaning, no defense against the moving, silent thunder of creation. They bring no more deterrent to life than can darkness bring against light.

That was the witness of Easter morning. God cannot be buried. No human hand can hold back the tide of his creative love. Certainly sin and darkness are real—as real as goodness—and men are lost in sin, for sin is separation from God, but they need not follow that course. There is power that can overcome the world—the power to become sons of God, to as many as believe on him. Were Christ dead we would be hopelessly yet in our sins. Catch up the joyous cry with Mary—He lives!

"O thou that tellest good tidings . . ."

Lift up your voice . . . say unto the cities of America, Russia, China, "Behold your God." Nothing else can save us but the joyous acceptance of the faith that we are all made to enjoy one another, that our life is a shared and common life together under God.

Tell it to the restricted white areas of our modern cities, to the centers of power and abundance who still mock the suffering servant and instead call for the man in armor as their leader. Tell it to the hungry and naked, but tell it first to those who withhold their abundance. Tell it to the man whose life is shackled by habits. Tell it to the people who let the old dead habits of tradition chain them to the systems of war.

O ye who believe, give evidence of that faith. To believe, truly believe, is to tell by word and deed that the power of sin is broken; that a higher level of life is opened before us; that while the old way fails the Redeemer can save us.

"He shall reign forever — Hallelujah!"

Though men awaken slowly and though peoples and nations are sluggish in changing their ways, the eternal truth, *even now*, is that Christ reigns, while the little systems of men come and go. We are under the rule of divine law—a law that cannot be broken, a law against which disobedient men break themselves. Among these laws is the royal law of love. By it all others move and through it the unloving can be changed.

This redeeming truth was incarnate in Him who touched blind eyes and blind hearts and gave them sight. He who was despised and rejected comes into

his own, and the eyes of some of them are opened and they know him. Time has tested him and revealed that which is timeless. This then is *eternal* life that they might know him.

Such glorious news can never be told as it should be without music. Little wonder that it has become the greatest theme of all art, in literature, painting,

sculpture and music. We must sing Messiah to our confused men and nations.

He shall reign forever and ever,
King of kings and Lord of lords,
Forever and ever
Hallelujah! Hallelujah!

E. T. E

Its Meaning in Daily Living

The Cross in Perspective

Alexander C. Purdy

YOU can tell that America is Christian by the crosses on the steeples, the profanity in the streets and the inscriptions on the grave stones." This cynical remark, intended to show that Christianity is a dead religion, reveals more than was meant. Our symbolism, even our profanity pays tribute to values we confess as we deny them. There are many signs today that a confused generation is turning to the eternal verities for peace of mind, for anchorage in stormy weather, for security as the things we have relied on prove ephemeral. Few will question that the complete dedication of a good man to a good cause at the cost of suffering and even death has inspiring and dramatic power.

THE VALUES WE PRIZE

The cross does indeed symbolize these values. The radiant goodness of Jesus, his gracious words of faith, his ministry of healing for body and mind, his voluntary choice of death rather than compromise—these and other values that we prize even when we fail to emulate them are symbolized by the cross.

But this is not the only or even the central meaning of the cross. We need to recover the New Testament perspective. Is the cross just one example, if the noblest, from the many deeds of self-sacrifice which ennoble the sad tale of human history? Why do we single out Christ's death from all other illustrations of selfless devotion? Why Jesus rather than a Lincoln or a Gandhi? One remembers a student in the throes of the first serious and independent thinking who said: "I don't believe Jesus was any better than Gandhi or," and she hesitated, "than my father." I thought her words were rather beautiful in their tribute to a good father.

The New Testament perspective is different. The first Christians were not concerned to argue that Jesus' goodness was the key to the meaning of the

Alexander C. Purdy is Hosmer Professor of New Testament at Hartford Theological Seminary in Hartford, Connecticut. His writing has appeared in Friends publications for many years, and his work in the Friends Fellowship Council and the Friends World Committee as well as his guidance of the many Friends who have attended Hartford have made him one of the best known of Friends.

cross, though they believed it to be incomparable. They could afford to transmit his saying: "Why do you call me good? No one is good but God alone" (Mark 10:18), for it was God's goodness and his suffering, seeking love which flooded their hearts and minds. Jesus was not for them one man, even a sinless man, the fine flower of humanity, beating his life out against the iron doors of fate in a noble if despairing witness to human values. Is this why they could tell the story of his death with such explicit if restrained realism? He did not go to the cross, the records tell us, with Stoic resignation. Socrates died with dignity, with philosophic serenity, surrounded by his friends who were deeply touched by his fortitude. But Jesus knew the agony of our common humanity and of our common cry for escape. "My soul is very sorrowful, even to death." "Abba, Father, all things are possible to thee; remove this cup from me." "My God, my God, why hast thou forsaken me?" In these terse sentences we know that he plumbed the depths of man's dereliction and despair.

GOD'S AGE LONG PURPOSE

No, the New Testament perspective is different. Our records see the cross in the light streaming from the resurrection. The eternal and invisible God, the Creator of the universe, our heavenly Father, has "stooped to our weakness," entered in to our suffering and borne the weight of our sin, releasing

us from the fear of death and the guilt of transgression, assuring victory and peace and joy not just in some Utopia to come, but here and now in all the littleness and folly and ignorance of our frail and sinful lives.

This is why they turned to the ancient prophets to find fore-shadowings of the cross. The cross was not an isolated, unrelated or incidental event. It was the age-long purpose of God to redeem his people. At last this redemptive will shone forth for all to see in Jesus. The Suffering Servant of Isaiah, the strange tale of Jonah and many another Old Testament passage pierce for a moment the clouds of man's darkness but at last the full glory of transforming love shines not in the remote sky but on our common pathway.

THE CROSS ILLUMINATES HISTORY

The cross is not a limiting but an illuminating fact. It does not limit God's love to one moment of time, to one little land, to a single race or culture. That one fact in time and in history illuminates all time and all history, opening our eyes to see its witness in alien figures and alien folk, indeed annihilating the very meaning of the word alien. "God was in Christ reconciling the world to himself."

The cross means life-through-death not just as a climatic moment but as a way of living. Jesus' own words make this unmistakable "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it." (Mark 8:34, 35). Some commentators think Mark was writing to Roman Christians facing martyrdom but Luke understands the saying as referring to a way of life for he transmits it thus: "Let him deny himself and take up his cross daily and follow me." (Luke 9:23). It is unfortunate that the word cross has come to stand, in common speech, for human limitations not of our own

choosing. My illness, my physical disability, my burden of responsibility imposed on me by the circumstances of my life—these are my crosses and I must learn to bear them. Well, human limitations and human burdens must be borne and the Gospel is “good news” about the bearing of them. But this is not the meaning of the cross. The cross stands for a voluntary choice of a way of life, not for involuntary obligations. It is the choice of a new center for living. He who accepts the cross as his way of living swings his life henceforth about the center of God’s redeeming love, renouncing self as the focus of his living, in the faith that any circle centering in himself is too circumscribed for abundant life. This is what Paul meant—Paul who was a gloriator and a boaster by nature—when he wrote: “But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.” (Gal. 6:14).

Friends have hesitated to join in the celebration of Good Friday and Easter as Holy Days, because they have been concerned to witness to the day-by-day way of living in home and school, in business and profession, in politics and race relations which the cross and the resurrection signify. The sentimental and sometimes almost morbid celebration of these Days have deep meaning for many and we rejoice that they carry home to them the message of the Gospel. But our witness is to their meaning in the actual context of daily living.

Some part of the Bible has been published in 1,049 languages and dialects, as of December 31, 1951, according to a statement by the American Bible Society. Fifteen new languages were added to the list last year. The whole Bible has now been published in 195 languages.

An Easter Meditation

By Levinus K. Painter

A modern traveler may visit the ancient church of the Holy Sepulcher within the walls of old Jerusalem or he may walk in the lovely garden before the empty tomb of Gordon’s calvary, a few hundred feet north of the Damascus gate, but viewing these ancient shrines does not bring the traveler into the presence of the Living Christ. The gospel record, the testimony of history, pilgrimages to religious shrines, or even the witness of the church may leave the soul unmoved. But when the apostle Paul cries out, “Have I not seen the Christ?” such personal witnessing is not lightly cast aside. So far as is known, Paul had not seen Christ in the days of his flesh. Yet he was sure of present companionship with his Lord.

LIFE HID WITH CHRIST

During his later years Paul wrote to the Christian fellowship at Colossae, “You have died and your life is hid with Christ in God.” In this assertion he was reflecting his own experience. Saul, expounder of the Law, Saul the Pharisee, Saul the Persecutor was dead. He had become a new man in Christ Jesus. This experience of the Living Christ can and should be a convincing witness to men of this generation. When lives have been transformed and men become sure of the presence of the Christ within they become effective witnesses to the validity of the resurrection story.

During the coming months hundreds of American Friends will visit the old meetinghouse at Jordans near London. In imagination some will see what Doyle Penrose saw when he painted the well known picture, “The Presence in the Midst.” The picture reveals the dim figure of the Christ looking down

on those assembled in silent worship. The sun shining through the framework of the casement window makes the shadow of a cross on the wall behind the figure of the Christ. Doyle Penrose was laid to rest in the Friends burying ground outside the Meetinghouse, but we trust that his vision may be our continuing vision.

We may not be privileged to visit the church of the Holy Sepulcher nor to stand before an empty garden tomb, not all of us can visit the meetinghouse at Jordans, but the present Christ waits to be recognized wherever we worship. The shadow of his cross is cast upon the wall of our meetinghouse and in our own communities he invites us into the fellowship of his suffering.

Inspiring music may quicken our emotions, words of wisdom may stimulate Godlike thoughts, but more frequently in the moments of silence the Living Christ makes himself known to seeking souls. Indeed such an experience assures us of the “Eastertime of the soul,” and the goodly fellowship of believers become aware that,

He lives and loves and pleads as then,
 and comes again,
 To dwell once more among the sons of men.

This resurrection message, awareness of the presence of the Living Christ, is more than a personal experience. It assumes its most profound meaning as a group experience. Pentecost came only when men had fulfilled the conditions, “gathered with one accord and in one place.” A devoted company of spirit filled men and women, laboring in harmony, can begin to change the pattern of living in any community. Through them begins the slow process of transforming the unleavened mass of shepherdless humanity. With assurance they humbly proclaim the presence of the Lord Christ standing at the threshold of every life.

Two Easter programs will be offered by the American Broadcasting Company on Palm Sunday and Easter Sunday in the series “The greatest Story Ever Told.” “The Betrayal and the Crucifixion” will be given April 6, 5:30 to 6:00 (EST), and “The Resurrection” will be heard on April 13 at the same time. These programs, although sponsored by a leading company, carry no commercials. The scripts of these programs are available for local non-commercial use.



The old Jordans Meetinghouse near London is depicted in the beloved picture, “Presence in the Midst,” painted in 1916 by J. Doyle Penrose.

QUAKER BUILDING AND BUILDERS—X

By ELEANOR W. TABER

PHILADELPHIA YEARLY MEETING (RACE STREET)

Philadelphia Yearly Meeting (Friends General Conference) has a membership of 11,751, a gain of 1,200 in the quarter century, and has four more Meetings, but has not built any new Meetinghouses of its own. It has, however, collaborated with Arch Street Friends in the following Meetinghouses.

Chestnut Hill Friends Meeting, when founded in 1924, was composed largely of young married couples who had known each other in Service Committee work in Europe. From the beginning they had the conception of a united Meeting, at first under the supervision of the two Germantown Meetings, until 1933, when they were recognized as a united Meeting with some Arch Street and some Race Street members. But new members joining refused to be classified as belonging to one or the other branch, and insisted on being classified as united members. In 1951 there were 171 members, divided as follows: Arch Street, 80; Race Street, 19; United, 72. There are also a number of non-Friends attending regularly. The Meetinghouse has a delightful address, 100 East Mermaid Lane. It was built in 1933, on a corner of the property of the Yarnall Waring Co., which gives the Meeting the benefit of the company's landscaped ground and parking lot. The Meetinghouse was designed by one of the Meeting's members, with a meeting room which seats over 100. Ancient benches from an older Meetinghouse have been grouped before a fireplace. Chestnut Hill is a suburban community, served by two railroads and a trolley line. The Yarnall Waring Co. is the only industry in the near neighborhood. A branch of Temple University is soon to be built nearby.

A number of families of Friends in the Bryn Gweled Homesteads, in Bucks County, Pennsylvania, had been holding Meetings for Worship in their homes for seven years, but felt a growing need of a Meetinghouse. In 1947 Southampton Monthly Meeting was set up as a united Meeting. A sturdy stone building was purchased which had been built for a school house, though later used for various purposes. The remodeling is not yet completed, and awaits more work parties by the membership. The building consists of a meeting room seating 80 on old benches lent by Arch Street Meeting, and two rooms suitable for Sunday School. As the Sunday School is large, several classes have to meet in the homes of members. There are 52 members, the majority professional people commuting to Phila-

delphia and Princeton. There is an unusually large proportion of children, and an unusually small proportion of old persons.

State College Meeting, Pennsylvania, has 64 members and 25 sojourning members, made up almost entirely of members of the college faculty, their children, and students. A part-time secretary is employed, usually a graduate student, who initiates and carries through programs with the students of the college. The group began meeting in private homes about 1915. In 1927 a Meetinghouse was built with funds subscribed by Friends, students and members of the two Philadelphia Yearly Meetings. After World War II, a building expansion program was begun which was completed in 1950. The Meetinghouse has a vestibule, meeting room, class room and an apartment for the secretary. In the basement are class rooms, a recreation room and a large kitchen.

DISPLACED PERSONS CLUB FORMED AT GUILFORD COLLEGE

From a story by Robert Register, Guilford College graduate of 1941, in the Greensboro Record, we reprint a shortened version of the history of the unusual Displaced Persons Club at Guilford College. It may serve as a suggestion for Friends in other areas.

International amity is no longer merely a topic in a political science textbook at Guilford College. A visit to Founders Hall any Sunday evening will find Latvians and Estonians, Russians and White Russians and Poles enthusiastically reducing the barriers of language and native customs which have heretofore divided them. They are all members of the Guilford College Displaced Persons Club, an organization formed in December by faculty members whose backgrounds are as varied as those of the refugees.

The Club was formed by Alma Martin, assistant professor of home economics, an Estonian who came to this country three years ago. Working under her in the college dining halls were several Latvians who had entered the country as displaced persons. All of them were severely handicapped for lack of knowledge of English and of the customs of their adopted land. Mrs. Martin took her idea for helping them to the college faculty and found a wealth of assistance at her disposal. Staff members with backgrounds as rich as that of Mrs. Martin, who worked in Germany with displaced persons for four years and who has attended universities in Estonia, Russia and Iowa, volunteered their services.

Among them were Professor Hiram Hilty of the Spanish department, who could offer advice in French, Spanish and German; Professor George Thielman of the political science department, who was born in Russia of German parents and has studied in the United States and Canada; Professor Walter Arndt, economist who knows French, German, Latin and Greek and has studied in England, Poland, Turkey and the United States; Dr. Phillip Furnas, head of the college's English department, who picked up Slavic languages during an assignment in the Balkans after World War I; Professor Carl Baumbach of the music department and Dr. Robert Dinkle. Pitching in for the sheer joy of exposure to new languages was Karl Reinhardt, a college undergraduate from New Jersey who, according to Professor Hilty, has fantastic linguistic ability.

Formed in December, the club now has about 20 active members from among displaced persons who have settled within commuting distance of Guilford College. The three hour Sunday meetings are devoted to English-language study, socializing and the discussion of the problems attendant upon budding citizenship in a strange country.

TO FRIENDS VISITING BRITAIN

It is expected that many overseas Friends coming to Great Britain this summer may wish to see something of particular aspects of British life and organization. For instance, educationists, social workers, doctors, business men, lawyers and civil servants may like to make contacts not only with Quakers in these professions, but also with others in a position to give them some insight into British practice in these or other fields.

British Friends cannot undertake to satisfy all demands of this kind, but they will gladly do everything they can to give visitors appropriate introductions. In some callings, such as teaching, social work and medicine, there are organized groups of British Friends who have undertaken to act as guide posts for visitors wanting to make particular contacts. But these will be less easy to arrange at short notice in more unusual occupations and as much notice as possible would be appreciated.

Will any Friends interested, please, therefore, write to Stephen Thorne at Friends House, Euston Road, London, N.W. 1, England, telling him of their special interest, and he, with the assistance of other Friends, will try to secure an appropriate contact before or soon after Friends arrive in this country.

Roger Wilson

Western Advances in Leadership Training Institute

By Leonard R. Hall

KEEN interest and large attendance marked the second annual Leadership Training Institute held by three Quarterly Meetings in Western Yearly Meeting.

The idea for the Institute began last year as a result of a concern on the part of the Friends pastors in Hamilton County, Indiana, who decided that it was urgent that there be definite provision made to train Friends leaders and teachers. They took the concern to all three Quarterly Meetings in the county. Each Quarterly Meeting appointed two representatives to meet with the pastors in planning the program and classes for the Institute.

More than 100 persons registered for the six classes offered the first year. The Institute was held at Westfield Friends Meetinghouse on six consecutive Monday evenings. It also provided a nursery school for small children. It was so successful that the dean of the school was appointed the program chairman for the following year. This became the policy to be followed in future Institutes.

An average of 75 to 80 persons regularly attended the Institute this year which was held at the Hortonville Friends Meeting, at Hortonville, Indiana. All of the ten classes offered in this year's Institute centered around the Five Years Meeting Friends Advance theme for this year, "Evangelism and Outreach." The classes and their leaders were as follows:

FIRST HOUR—7:25-8:10

The Elder and the Meeting—Glenn Reece.

Old Testament: The Eighth Century Prophets—Norman Young.

Church School Evangelism: Young People, Lorton Heusel; Adults, Leonard R. Hall.

Stewardship—Clarence Bugher.

SECOND HOUR—8:15-9:00

Friends Peace Testimony—Richard Faux.

Church School Evangelism: Children, Kathleen Faux.

World Missions—Stacy Wesner.

Quaker Biographies—Martha Doan.

It can readily be seen by the above titles that the program has a variety of subjects, all of which contribute to the education and the inspiration of the leaders of the Meetings involved.

The Institute opened each evening promptly at seven o'clock under the guidance of Acting Chairman, Lillie E. Horney. The twenty-minute devotional periods were led by Friends who were acting as Superintendents of their respective Departments in the Quarterly Meetings participating. They directed the thought of the group on a department of work, and the way in which it supplies the opportunity for the expression of spiritual concerns. "Evangelism and Outreach," as the theme for the Institute, was stressed both in the devotional periods, and in the classes whenever possible.

NEED FOR FRIENDLY TRAINING

The Christian Education Committee of Western Yearly Meeting is urging each Bible school in the Yearly Meeting to arrange for leadership training as a special project this year. They stressed the need for schools that place emphasis on Friends beliefs and principles and that meet the needs of leaders. They also are encouraging the local leaders to use the Advance theme of "Evangelism and Outreach" as an integral

part of their training program. The other purpose emphasized in such a program is that of "preparing teachers for greater efficiency in the ministry of teaching."

ENCOURAGED BY BOARD

The Board on Christian Education of the Five Years Meeting is especially interested in encouraging this type of training program in the Meetings and Quarterly Meetings throughout the Five Years Meeting. We believe that the school at Hortonville is a healthy sign of a group of Friends who are endeavoring to meet the needs of the people in the Meetings and communities in which they live. It is also our belief that an aggressive program, of which this Institute is a good example, will produce more of the dedicated leadership we need in our Society. Surely God places His blessing upon all people who endeavor to better qualify themselves for the task He has given them, workmen "that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15.)

And until we are persuaded to stop, and step a little aside, out of the noisy crowd and encumbering hurry of the world, and calmly take a prospect of things, it will be impossible we should be able to make a right judgment of ourselves.

William Penn



INSTITUTE LEADERS AT HORTONVILLE

Left to right: Leonard Hall, Richard Faux, Clarence Bugher, Kathleen Faux, Stacy Wesner, George Anderson, Martha Doan, Glenn Reece and Norman Young.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Britain in 1952; Fodor's Modern Guides; David McKay Company, Inc.; 318 pages; \$3.00.

This book is prepared by an experienced and reputable company whose travel information and interpretations include, in other similar books, several European countries. This book is confined to Britain alone and is a handbook for visitors in England.

Delegates to the Friends World Conference in England will do well to purchase this book, read it and underline its most pertinent parts. The traveller will thereby be prepared more fully for the experiences that lie ahead.

This book is very thorough and well given total in its information. The nature of transportation, money transactions, shopping habits, the manners and habits in general of the English, their sports, their entertainment, their historic places—all these and more are reviewed in easy reading for the prospective traveller.

Ninth Hour, by Gilbert Kilpack, wood engravings and initials by Fritz Eichenberg; Pendle Hill; 38 pp.; 35c.

This Pendle Hill Pamphlet is a prayerful, thoughtful and, at times, poetic effort to re-express the meaning of the Cross for our day. The ninth hour is the hour of extreme suffering and of turning to God. It was the hour when Jesus cried, "My God, my God, why hast thou forsaken me?" The theme of the pamphlet is that this ninth hour symbolizes both the dilemma and the opportunity for men today.

Not only does the ninth hour stand for inner suffering, humbling, repentance and miraculous restoration of life

for the individual. It also represents the last years of a dying culture. "Our world" is hopelessly ill. This time of death for our self-sufficient, old world is, however, seen by men of free spirit to be the occasion of a new birth.

Woven into this main theme of suffering, death, new insight and new life are many other elements in Gilbert Kilpack's view of man and God. One is tantalized, sometimes baffled, by the comprehensive scope of the pamphlet. It deals with the essence of sin (to suppose the Spirit is not living); the necessity for Christian witness; the scope of evil; the nature of man (an unplumbed chasm of freedom); the limitations of human reason; true saintliness (characterized by the joy of the inwardly reverent, not by any particular achievements); the nature of the church, both inner and outer. Especially on the last point, the reader may well feel that the subject is barely broached.

This work, small in pages, can be tremendously helpful to those seeking to find deeper levels in their Christian or their Quaker faith. Out of years of search and struggle, and with eloquence, the author speaks again of ancient and wonderful Christian discoveries. Moreover, he does so with fidelity to the historic emphasis of Friends on the power of the spirit accessible to every man.

David E. Swift

The Modern Rival of Christian Faith, by Georgia Harkness; Abingdon-Cokesbury; 223 pages; \$2.75.

The sub-title of this book, "An Analysis of Secularism," also is needed to define its purpose. The first part is a brief statement of the essentials of our Christian faith. The second part subjects secularism—"the organization of life as if God did not exist"—to Chris-

tian criticism. The rival "secular faiths": scientism, humanism, democracy, nationalism, racism, fascism, capitalism and communism, are examined. The third part points "the way forward" to more vital Christianity.

Georgia Harkness is a Methodist pacifist who believes—and lives—most Quaker testimonies. Last summer she lectured at the A.F.S.C. Institute of International Relations at Seattle, where I was also on the faculty. She is a fine Christian spirit, whom Friends generally find congenial.

This book reflects the same balanced judgment and clear insight. The good and bad features of modern society are given appropriate weight. Georgia Harkness follows truth, whether it has been expressed primarily by neo-orthodox or liberal Christians, by those who stress the personal or social aspects of Christianity. This brings new insights to every reader.

This is a brief, easily read, helpful analysis of the rival "secular faiths," from the Christian viewpoint. It will be useful to Friends and other Christians.

Samuel R. Levering

Selections from the Journal of George Fox, arranged and edited by Thomas S. Kepler; Upper Room Press; 40 pages; ten cents.

Professor Thomas Kepler of the Graduate School of Theology at Oberlin has edited one of the most recent of the Upper Room series of Devotional Classics. The pamphlet includes an introduction, selections from George Fox's Journal, and brief prayers by Dr. Kepler. Other booklets in the Devotional Classics Series, six in all, are *Selections from John Bunyan*, *Augustine*, and *Luther's Table-Talk*; *The Imitation of Christ* and *The Practice of the Presence of God*, the latter two arranged and edited by Douglas V. Steere.

THE LAST LESSON

(Teacher: C. E. Cosand)

One day he penned a letter, brief but kind,
To thank me for a Christmas note I sent;
The next he knocked at Heaven's door to find
His record gold-embazoned, "Excellent."
"I was surprised," he wrote, "and thrilled to hear . . ."
Ah, teacher to the last! Unknowing though
That the final lesson brought the burning tear
As it disclosed a teacher's joy to know
How the least among his pupils fared, and where
Her pathway led. Though late, I'm glad he knew
His guidance meant so much to me. Up there
I think he understands that I renew
My deep intent to send a word of cheer
And thankfulness to more friends—while they're here.

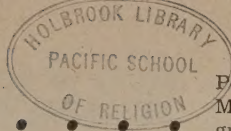
VIDA RIGGS PRIBBENOW

TO CHARLES E. COSAND

Teacher and friend, from death's high realm of sun
Look earthward once toward us still bound in night;
O look toward me, so lonely for the one
Dearest of friends, my paragon of light!
Bravest of all the human souls I've known,
True to all beauty, beautiful in your truth,
Still mid the storm-clouds and the world's rain blown,
You sought the poetry of the rainbow's youth.
Now with the great whom you so greatly taught—
Whitman and Emerson and Shakespeare—you
Dwell where you always dwelt: with art, with thought,
With the soul's adventure for lost Eden's clue.
Yet in your Heaven do not forget me here,
Who lost, with you, the sunlight from the year.

E. MERRILL ROOT

Our World Missions



This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

HOLGUIN SCHOOL COMMEMORATES 50 YEARS

With Accomplishments and Problems

The year 1951 marks the beginning of our fiftieth year of service which leads us to think and look toward the future. In a faculty meeting we appointed a Golden Jubilee Committee made up of two old students, two persons who have demonstrated interest and friendship for the school, two teachers, and two present pupils. This committee will have responsibility of preparing a program which will commemorate our fiftieth anniversary. During the latter part of December, Dr. Jose Garcia Castaneda, a recognized historian of the city and former student of the school, requested certain data on the history of Holguin which he plans to edit. We are glad to give some of the data here.

A. Colegio "Los Amigos" was founded on Monday, September 15, 1902, at the corner of Aricochea and Maceo with six pupils, the number increasing to 36 by the end of the term.

B. The first principal was Srta. Maria de Los Santos Trevino, a missionary from Mexico who lives in Havana at the present time.

C. The number of graduates from the school, 137; graduates from the Preparatory and Eighth Grade, 593; number finishing the primary school, 758; greatest enrollment of the school (1949-1950), 463; total enrollment during the fifty years, 4,103.

D. The school has been located in four different places: 1902-1907, corner of Aricochea and Maceo; 1907-1911, corner of Libertat and Agramonte; 1911-1914, corner of Maceo and Arias; 1914-present, corner of Miro and Agramonte.

E. At a meeting of the principals of private schools in Oriente which was held in Santiago de Cuba, it was found that our school is the "dean" of the private schools in Oriente.

1. We are the first to complete fifty years. 2. We were the first to begin school sports in the city. 3. We have had a teacher in physical education since 1921. 4. In our school the following games were first played in Holguin: tennis, basketball, volley ball, soft ball, and croquet. 5. We have had eleven teachers in physical education to go out who are at the present time teaching physical education in other schools. 6. Our school is the first in Holguin to use uniforms, beginning in 1921. 7. It was the first to use rhythmic bands in parades. 8. It was the first to give music in school. 9. It was the first to have home economics. 10. It was the first to

have English in all the grades in Holguin, and among the first in all Cuba. 11. It was the first with a school library which was begun in 1923. 12. It was the first to hold graduation exercises beginning in 1924. 13. It was the first to use caps and gowns in graduation beginning in 1940. 14. It was the first to have a building constructed for school purposes. 15. It was the first to erect a monument to Marti in Holguin, dedicated in 1941. 16. It had the first flag pole separate from a building, erected in 1926.

F. Ours was the first school in Holguin to be granted the privilege of issuing certified government notes or grades since in 1935 our school was granted autonomy. The first graduates under the system were Delfin Rippe Arbella, Ruggero Rodriguez Rodriguez, Maria O. Diaz Alvarez, and Nelia Rodriguez Romero.

ENROLLMENT DECREASED

In 1951 the enrollment of the school was 428, of which 321 were in the elementary schools and 107 in the secondary. At the end of December, 1951, the enrollment was 351 with 276 in the elementary school, 75 in the secondary. The decline in enrollment is probably explained by the fact that the Catholic church has opened two schools only two blocks from ours, one for girls and the other for boys. They have visited each home of our students and have used religion as their strong appeal to the parents. The fact that only 80 of our pupils have gone indicates to us that the people appreciate our school and prefer it even though there are now Catholic schools.

Our school is composed of a primary department which includes the work from pre-primary to the sixth grade. A preparatory department which prepares students for secondary school, a secondary school of four years, and a pre-university course of one year, in which a choice is given between a course in science or the course in liberal arts.

The school employs 21 teachers and 10 non-academic employees. There are 14 teachers in the elementary school and 10 in the secondary. Four of these teach in both departments. Of the secondary school teachers, all except one are university graduates in his or her specialty, which is a part of the regulations for official secondary schools.

Two official government examinations are required each year for those who are to be given official government certificates.

Of the elementary school teachers, three have their degrees of Doctor of

Pedagogy, corresponding roughly to an M.A. Degree in Education, three are graduates of normal training schools, three are secondary school graduates only, two are graduates in physical education, one has specialized in music, and two have only finished elementary school.

In June of 1951, 94.7% of the elementary school students passed and 87% of the secondary school pupils were given the official government certificates. There were seven graduates of the pre-university course, and 23 from the preparatory course. Nineteen pupils received certificates of perfect attendance during the year and one received a medal for perfect attendance for five years. Five pupils of the secondary school received the highest grade possible (sobresaliente) in all subjects during the year and 63 from the elementary schools making a total of 68 for the whole school. Twenty-one pupils received the merit badge in sports for outstanding activities in that department. The baseball team was undefeated in 1950-51.

Our greatest concern has always been financial; that is, our problem has been to find means of meeting our annual budget. In order to maintain a capable and efficient corps of professors and teachers, we have to make our contracts covering twelve months although the amount is much less than that paid by the state and the number of hours taught are much greater. Since the school collects from our students for only eleven months of the year, if the number of students happens to be low, a deficit is created which is very difficult to meet later. This was the situation which we faced in the summer of 1951 when we had a deficit of \$1,448 which amount is due our teachers for back pay. But as this year we have 77 less students than we had the previous year, the situation is growing worse to the extent that it appears that we will have a deficit of about \$5,000 next June. Our present budget is about \$27,347.00 while the income will probably be \$23,770.00 with a deficit of probably \$3,577 which added to the \$1,448.00 of last year makes it come close to \$5,000.00. Also we must call attention to the fact that this past year in October, our Board of Trustees reduced expenditures by about \$2,700, leaving only the absolute essential items, as our original budget was for more than \$30,000. The economic support of the school is the hardest task of the director.

WILL ATTEND OXFORD

We do not wish to end this report without expressing appreciation to the board for granting the \$500.00 toward a

leave of absence of six months. I have served for 22 consecutive years without a vacation and almost 30 years as a teacher. I plan to attend the meeting of the Friends World Conference in Oxford and then after visiting some of the European countries, to spend most of my time in Spain.

Many thanks to all for everything.

Ramon Morell Agramonte

NEW LEGISLATIVE THREAT TO AMERICAN FREEDOMS

Under the Internal Security Act passed in September 1950, persons seeking to become naturalized citizens of the United States have the choice of alternate oaths, one of which provided, among other things, that the individual would bear arms on behalf of the United States when required by law; the other oath was that which has been in use for several years and omits reference to bearing arms. To take the second oath, the alien must show by "clear and convincing evidence . . . to the satisfaction of the naturalization court that he is opposed to the bearing of arms or the performance of non-combatant service in the Armed Forces of the United States by reason of religious training and belief." (Sec. 29 of the Act.)

Supreme Court decisions of the past few years have made it clear that a conscientious objector could become a naturalized citizen under the provisions of the second oath mentioned.

Legislation is now being considered which would eliminate this second oath. The bill in the House of Representatives (H.R. 5678) is ambiguous in its wording and might exclude conscientious objectors. The Senate bill (S. 2055) would clearly exclude all such from becoming citizens. These measures are now in the House and Senate Judiciary Committees and their subcommittees on Immigration and Naturalization.

A number of members of the Society of Friends who came to the United States from England or Europe as well as Mennonites and Brethren have been involved in these procedures. Thus, not many people are involved, but the principle at stake is vital. It means that persons would be excluded from citizenship in this country because of their religious belief.

Members of these legislative committees should receive many expressions of our concern and opposition to such a course of action. Rather, the Congress should consider the means whereby we can join with the other nations of the world to relieve tragic population pressures and homeless humans resulting from wars.

Wm. Merton Scott

STORY OF RUSSIAN MISSION REACHING WIDE AUDIENCE

Paul Cadbury, British Friend, has made two visits to the United States for reporting experiences last summer when, in July, he was one of seven English Quakers to visit the U.S.S.R. Last October, the American Friends Service Committee, sponsoring his visit, arranged only a few engagements. Time was limited. Paul Cadbury did, however, lecture at Swarthmore College (a pamphlet reprint being issued), and met other engagements, including a public meeting at Harvard, where his cousin, Henry J. Cadbury, Chairman of the American Friends Service Committee, is a professor of divinity. People were turned away from the lecture hall on a rainy night.

HEARD WITH EAGER INTEREST

Promising to return for the month of February (taking a vacation leave from his business, Cadbury Brothers, Ltd.), Paul Cadbury fulfilled a schedule which proved an insisted volume of interest. In a quick series of engagements in key cities of the Mid West—Lincoln, Wichita, St. Louis, Omaha, Kansas City, Des Moines, Minneapolis—he spoke at publicly advertised meetings, preached in "Wesleyan" churches, spoken to Conferences on World Affairs, and to Friends. He met with Junior Chambers of Commerce, Rotary Clubs, and combined Service Clubs, spoke on campuses, was interviewed by representatives of outstanding newspapers, had eight radio discussions and one television appearance. The questioning of experienced business men was keen; young people on campuses kept him "on the run" with eager interest; newspapers were obviously doing more than hastily snatching for colorful items. Everywhere there is a great well of interest: first, in what exists behind what we term the Iron Curtain; second, in what we can do to avoid the clash of war between two great and different powers.

Out of the July visit, reported with the well-known British restraint, come facts which can puncture many popularly held ideas. Home life in Soviet Russia is proper. Mothers call for their children at the public creches, just as American working mothers pick up their children at day nurseries here. It is possible to find, in Moscow, a great Baptist church attended by 1800 people, singing well-known hymns, reading the Bible—a church having as the only text inscribed on the wall the words, "God is love."

No glib answer as to what we can do to lessen war tension is being given by any of the British seven. A few things were stressed by Paul Cadbury.

"We must be careful not to discount the peace speeches, the peace gestures, which are coming out of the East. We might be able to get together on some points of common concern, as the danger of rearming Western Germany, and the same danger applying to Eastern Germany. We can try to lower the general emotional temperature. We must accept the obligation to be patient and courteous when we do not agree with Russia. Name calling on both sides is a symptom of the world's state of tension."

A.F.S.C. News Bulletin,
Pasadena, California

FRIENDS IN INDIA SPEAK

To Friends everywhere, Loving Greetings.

In the will of God we gathered for our Yearly Meeting once again. Our minds and spirits were being prepared for the meetings for some time before. At the outset we were reminded that God does not reveal Himself in storm, thunder and fire but through the still small voice, and we have had to answer the query "What are you being called to do here?"

We have seen the extent to which Friends in this district have made Quaker principles their own and we have been conscious of our weakness. We pray that we may not only know and acknowledge these things, but that we may let the spirit of God work in the deepest places of our being dispelling the inner darkness that the seed of God within may grow.

The witness of Mid India Friends is different from that of other Churches in India, but we are experimenting with and gaining new experience from working alongside a Church which accepts different principles, and we hope that from our spiritual growth greater Christian witness will follow.

From the reading of Epistles from abroad we have experienced fellowship with distant Friends, and have gained much encouragement from them. We pray that when the test of our faith comes we shall also remain firm. We have come to realise that where there is the spirit of God there is no fear. We would that in the wider world scene and especially in the situation of free India we could spread the spirit of Love, understanding and peace. We would free our people from material and spiritual ills, and continuing to gain strength make a true witness through our work—small though the extent of this may be.

Signed on behalf of
Mid-India Yearly Meeting,
Donald G. Groom,
Harry Mirchulall

The Sunday School Lesson

Prepared by RUSSELL E. REES

For April 20 Jesus and the Law
Matthew 5:17-20; Mark 10:17-22

There are many definitions of law, as anyone may find if he consults the Oxford Dictionary. The laws of nature are fundamental and unchanging. Man does not make them or break them. He discovers and illustrates and uses them, but he does not enact them. In contrast there are the laws of nations. These are accepted social practices, arrived at by men, stated by men, and capable of being repealed by men when found to be inadequate. They do not have the binding power of the laws of nature because they are to a large measure the products of environment and local conditions. Then there is moral law which always involves the word *ought*. The moral law implies obligation, but also choice. Only beings who have freedom can appreciate the moral law, for the spirit in which moral law is kept is as important as the law itself.

Any study of Old Testament law quickly shows two kinds of law there, the moral law as written in the Ten Commandments, and the Levitical law, regulating sacrifice, priestly behavior, ceremony and temple procedure. The Levitical law says, for example, "They shall not make baldness upon their heads, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." This is a regulation regarding the priests. It is surely easy to see the difference between this *law* and the one which says, "Thou shalt not kill," or "Thou shalt not commit adultery."

However, even the moral law is not enough in itself. We have all seen people who did not outwardly break the Commandments who yet were far from being good persons. We have often wanted to pray as the little girl did, "Lord, make all the bad people good, and all the good people nice." When Jesus said he came to fulfill the law he certainly did not mean that he came to carry out the moral and the Levitical law equally. Nor did he mean that he was simply to get people to obey the Commandments. To fulfill the Commandments is to live them out in spirit as well as literally.

The young man who came asking what he should do to inherit eternal life had, according to his own claim, kept the moral law from his youth up. But in the eyes of Jesus he had not "fulfilled the law." He was lacking in that spirit which gave meaning to the law. Jesus sometimes seemed to challenge certain of the commandments, as

for example the regulation regarding the Sabbath Day. But he challenged it, not as a law, but in the way in which it was carried out, or in the spirit in which it was obeyed. Yet there is no hint that he wished to change or alter the attitude of reverence toward the Sabbath.

The Christian expectation in regard to the law is much more exacting than was the Hebrew. Jesus took up various points of the law and pointed out how he thought they should be carried out in spirit. And if they are not carried out in spirit they can become instruments of oppression. To the young man, he said, all this is fine, but you have missed the one thing which will give you the peace you seek. Sell everything and give it to the poor, and come and follow me. Obeying the law is basic morality, but until one has learned how to leave the law far behind in loving goodwill, one has not learned the Christian extra. It was this fulfilling of the law, this surpassing of the law, this spiritual illustration of the law, which Jesus sought to interpret.

Questions:

1. "We must obey God rather than men." How do you discover what the law of God is, and what the law of men?
2. What more does Christianity ask of men than that they should be law-abiding citizens?

For April 27—Supreme Loyalty to God
Exodus 20:1-6; Luke 14:25-27, 16:13-15

In his letter to the church in Rome, Paul points out, as one of the heinous sins of men, that they "worshipped and served the creature rather than the Creator." And one of the poets chides man thus, "I made a little god to suit my whim, and with the fingers of my hand I patted him." The impulse to worship is no doubt native to man, but the tendency to worship some artifact or tool or symbol which man has made is also very strong.

Idolatry is simply the worship of something man has made as a representation of deity. The way in which idolatry is practiced changes from generation to generation. There may be some tendency to make "graven images" today, but that is surely not the heart of the problem as far as we are concerned. We can generate a great deal of heat talking about the danger of making idols, or what we usually mean is statuary, to be used in worship.

If worship is in reality *worship*, or

attributing worth to something, then we ought to try and find what are the things to which man attributes worth today. One is bound to say that money is one of the first things which comes to mind. Money has become to a large extent the measuring rod of social success. The practice of bowing and scraping before people with money did not end when the Epistle of James was written. It was a problem in the early church. It still is a problem. The church has too often had an unholy awe of any man who possessed wealth. To the extent to which it warps our judgment, we have made an idol of money.

The State is another of our modern idols. The State is a creation of man. It is the agency by which he orders his community life. But it is man-made, and to worship it is to practice idolatry. Many have said that the chief contender for the souls of men today is the State. It is not only in the so-called despotic countries that the threat arises, but we face it in our own country. In our haste to render to Caesar the things which are Caesar's, we are in danger of forgetting to render to God the things which are God's.

Some people worship pleasure, some worship convenience, some worship gadgets, some worship flashy automobiles, some worship fine homes, some worship education and some worship other achievements and creations of men. The thing which should be brought home to us all is that idolatry is an ever-present temptation, which appears in many new and attractive forms in every generation. Because we do not make golden calves and serpents does not mean that we are emancipated from the evil. It only means that we must look the more searchingly at our own behavior to see where this evil will attack us.

Not the least thing which Christ has done for us is to save us from our idolatries. When we are tempted to worship lesser things, he stands as the constant reminder of the nature of God. You cannot, as he said, worship money and God at the same time. You cannot give your whole devotion to the state, for man's highest loyalty is to God. You cannot worship your family, to the extent that they shut out the vision of God. "Thou shalt have no other Gods before me."

Questions:

1. Where does the temptation to idolatry strike you? What are you tempted to put first in your life?
2. Does your meeting practice any idolatries? See if you can find any that should be eliminated.

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The American Friends Service Committee is now working on a two-reel, sound motion picture based on the pamphlet, *Steps to Peace*. Since the release date is not known at this time, the Committee is not now accepting reservations for the film's use.

* * * *

Fred Smith, carrying a minute from Indiana Yearly Meeting, will sail April 3 to Ireland for the beginning of a schedule of visitation of Friends Meetings in Ireland, England and Scotland. He will attend the Friends World Conference and tercentenary observance, returning to his home in Richmond, Indiana, August 21.

* * * *

Falmouth Quarterly Meeting in Maine celebrates its 200th anniversary this year. At an observance held in the Oak Street Friends Meeting in Portland, Maine, recently, Cymbrid Hughes read a paper entitled "From the Upper Room to the Quakers." A history of the Quarterly Meeting covering its 200 years of life was also given.

* * * *

Glen Bartoo, former Secretary of the 57th Street Friends Meeting in Chicago, has been succeeded in this position by John Trowbridge, a student in the Federated Theological School of the University of Chicago. John Trowbridge's address is 5742 Maryland, Chicago 37, Illinois. He assumed his duties on March 15.

* * * *

Francis Clark Brown, minister of the Wabash Friends Meeting in Indiana, is receiving increasing recognition as one of Indiana's coming young artists. In a recent Sunday issue, the *Indianapolis Star* carried a lead article concerning his work. At the present time, a showing of some of his paintings is being held in the Art Salon of Indianapolis.

* * * *

Leland Wade, Earlham College junior, will be assistant to the pastor at Muncie Friends Meeting, Indiana, this summer, and carry on pastoral duties during July and August while Robert M. Jones is away. Leland Wade is a pre-ministerial student at Earlham. He studied in a Christian Education class taught at Earlham College by Robert Jones last semester.

* * * *

Frederick B. Tolles of the Huntington Library Staff, is giving a series of lessons during March on the theme of "Quaker Biographies" to a class in the First Friends Church at Pasadena, California. He is lecturing on George Fox, Anthony Benezet, John Bright and

Rufus M. Jones. As part of the series, Elmer H. Brown, pastor of the Meeting, spoke on John Woolman.

* * * *

Levinus Painter, Ellen Robinson and Harry Larkin represented the Five Years Meeting at the North American Lay Conference held in Buffalo, New York, in February. On one afternoon during the Conference, a tea was held for Friends and friends of Friends. Several General Conference and Philadelphia Yearly Meeting Friends attended as well as some local Buffalo Friends and the Five Years Meeting delegation.

* * * *

A group of Friends and friends of Friends in Tallahassee, Florida, has made plans to meet regularly on Sunday mornings in the home of John and Varley Crist, 325 Hull Drive, Tallahassee, Florida. The group is looking toward the establishment of a Friends Meeting in Tallahassee, and welcomes any visitors who may be passing through that area either on Sunday or during the week. Plans for this new Meeting came about as a result of a meeting with Barnard Walton, who recently visited Florida.

* * * *

The Annual All-Florida Friends gathering held at St. Petersburg early in March was attended by over 200 Friends. Representatives from Miami, Gainesville, Melbourne, Orlando, Jacksonville, Daytona Beach, Clearwater and St. Petersburg were among those attending. Barnard Walton and Harold Chance were there as visiting speakers. One Quaker present reports, "There is a very lively interest in Quaker growth down this way, and many non-Friends seem to be greatly interested and attending the different meetings."

* * * *

Willard and Christina Jones are now in this country on furlough from the Friends' Boys School at Ramallah, Jordan. They have been in the Philadelphia area most of the time since their arrival here in December, and have also visited widely in New York Yearly Meeting, and spent a week in North Carolina. They will be in Richmond, Indiana, in the later part of April for the annual Board Meetings of the American Friends Board of Missions. An article by Willard Jones on the problems of the Palestinian area will appear soon in *THE AMERICAN FRIEND*.

* * * *

Robert and Adele Jay, who were formerly ministers to the Friends Meeting at Hasty, Colorado, report that their first service in Albuquerque, New Mexi-

co, was held February 24. This new Meeting was begun under Nebraska Yearly Meeting. Robert Jay reports that the Walter Lewis family of Spencerville Meeting in Indiana were with them for their first service. The Meeting was "a very gratifying experience for our small group." Robert and Adele Jay's address in Albuquerque is 341 North Dallas. The worship service is held there at 10:45 on Sunday mornings.

* * * *

A West Baltimore group has been established as a United Preparative Meeting under Homewood Monthly Meeting and Stony Run Monthly Meeting in Baltimore, Maryland. For several years, a small group of Friends and friends of Friends have been holding Meetings for Worship in West Baltimore. This group has shown special concern for work for peace and social equality. The United Preparative Meeting will be under the oversight of the two older Meetings for at least a year, after which time it, if advisable, will become a United Monthly Meeting affiliated with both Baltimore Quarterly Meetings.

* * * *

The Ambassador Doukhobor Choir, twenty-seven young people belonging to the Orthodox Doukhobor group living in Canada, are now on a 1,500 mile tour under the management of Emmett Gulley, of Newberg, Oregon. Formerly president of Pacific College, Emmett Gulley has been on reconciliation work with the Doughobor groups in Canada for a year and a half. The Choir appeared in the Newberg Friends Church in Oregon early in March. The women in the Choir wear typical Doukhobor dress. Most of the songs are sung in Russian; some are pieces created by the group, others are old folk songs. The choir sings with no conductor and no instrumental accompaniment.

* * * *

Yearly Meeting representatives met in Chicago March 23-25 to consider the new conscientious objector work program and to recommend suitable action to Quaker service agencies, colleges and other bodies of the Society of Friends. A report on the conference, which was held in the Evanston Friends Meetinghouse, will be available. The American Friends Service Committee has prepared a preliminary analysis of the way in which Selective Service apparently plans to administer the CO civilian work program. Included in this report are sections on volunteering, physical examinations, types of approved work, work locations, method

of assignment, conditions of work, discipline and penalties, appeals and transfers, etc. Copies may be obtained by writing to George Loft, A.F.S.C., 20 South 12th Street, Philadelphia 7, Pa.

* * * *

Alexander C. Purdy, Friend and professor at Hartford Theological Seminary, was expected to attend the World Council of Churches Conference of U.S.A. Member Churches March 17-18 at Buck Hill Falls, Pennsylvania. W. A. Visser't Hooft, General Secretary of the World Council, flew to the United States from Geneva, Switzerland, to attend the meeting. Henry Smith Leiper and O. Frederick Nolde also spoke to the Conference. A major concern of the meeting was a discussion of plans for the second world Assembly of the World Council of Churches. Alexander Purdy attended the Buck Hill Falls meeting as a representative of the Five Years Meeting, one of the 29 member communions in the U.S.A.

* * * *

Chicago's 57th Street Friends Meeting this month brought under its care two new Preparative Meetings, one in suburban Downers Grove and the other at Rockford, Illinois. Both groups are now affiliated with Illinois and Western Yearly Meetings. Each is made up of members with Friends General Conference, Five Years Meeting or Independent persuasion. The 57th Street Meeting, worshipping at International House on Chicago's south side, has, during its 21 years as a united Meeting, brought into being two other groups of Quakers which have since grown strong enough to stand alone—the Meeting in suburban Oak Park, and the Penn Valley Friends Meeting at Kansas City, Missouri. The presiding clerk of the 57th Street Meeting is Harold W. Flitcraft.

* * * *

Elmore Jackson is now serving as Dr. Frank Graham's personal assistant during the round of conversations between India and Pakistan. Dr. Graham is UN Mediator for the dispute over Kashmir, and will report to the United Nations on these conversations about the end of March. Elmore Jackson flew to India on February 26, and will probably return to his duties at Quaker House in New York when Dr. Graham returns to this country for his report. He was chosen for this special assignment partly because of Dr. Graham's interest in the study of mediation which Elmore Jackson has made. The book, entitled *Meeting of Minds—A Way to Peace Through Mediation*, will be published by McGraw Hill Book Company late this spring. Frank Graham, as well as many others, was consulted several times in the preparation of this study.

Friendly Fellowship

INDIANOLA, IOWA—Ackworth Quarterly Meeting met February 16 and 17 in the Indianola Friends Church. Frank Davies, former evangelistic superintendent of Kansas Yearly Meeting and now pastor at Marshalltown, spoke in the Saturday morning service. Catherine Loutzenhiser, an evangelist, spoke Sunday morning. The young peoples' meeting was held Sunday afternoon, with Middle River representatives Jeannette Gibbons and Cheryl Rowdman conducting the song service and Motor representatives leading the devotions.

Anna Vore

* * * *

GREENSBORO, NORTH CAROLINA—Christina Jones of Ramallah, Jordan, who has been adopted by the Asheboro Street Meeting of Greensboro, North Carolina, as its special missionary project, spent the week of January 13 in the community. She and Willard Jones spoke to several meetings during that time, including a Family Night supper in Greensboro at which they showed pictures of the Friends Schools in Ramallah. In addition to talks before the Church School and the Woman's Society in Greensboro, they spoke at the Asheboro and New Garden Meetings. Their visit was much appreciated and aroused new interest and a better understanding of the problems of the Ramallah schools in their service to the community in this time of great tensions.

Dorothy Heironimus

* * * *

CENTRAL CITY, NEBRASKA—In cooperation with the Merrick County Council of Christian Education, Friends of Central City Meeting have supplied one or more leaders for classes in the annual School of Religion. A year ago Lindley J. Cook led a class, and this year M. Herbert Watson taught a class in Old Testament. Lucile Ferguson, assisted by Gordon Ferguson, brought knowledge of hymnology to the whole school during the devotional period. Grace McHargue is secretary of the County Council.

Last August Friends entered an exhibit of the projects carried on by the Church School and the junior church at the County Council exhibit at the County Fair. They were given second award for the complete exhibit and won five blue ribbons on group or individual projects. Displays and suggestions for activity were also exhibited in September. There was space for the collection of clothing; for layettes; six dolls to be dressed; a mitten tree, a collection of pictures; a box for band-

ages; and Caps for Korea. Farewell services were held for the gifts to be sent away, and we have now received letters of thanks which tie us more closely to these new friends of ours. Gifts were sent to sixteen Indian boys at a Friends mission, to the Friends Center at Acre, Israel, to Africa, to Indian work, and to children everywhere through the Mitten Tree project.

Other friendly adventures included clothing for a family in the Russian zone of Germany, for whom we are responsible; a Christmas card to each boy and girl of the Friends missionary families; used clothing, new layettes and new comforters to the American Friends Service Committee; cooperation with the Council of Church Women in gathering clothing for Korea.

The men of the Meeting have painted the Meeting room and refinished the floor. The young Friends purchased a new electric clock. The young adult fellowship remodeled the kitchen and dining room and the ladies have put new draperies and curtains in several places. The whole building has been re-wired by Raymond L. Gibson and new lighting fixtures have been installed. This program of work was led by Lindley J. Cook, but just about everyone gave money to buy the materials or helped with the labor. It has been interesting to follow through with these projects of things we can see, even while we seek to build the spiritual values into our lives.

Corona R. Cook

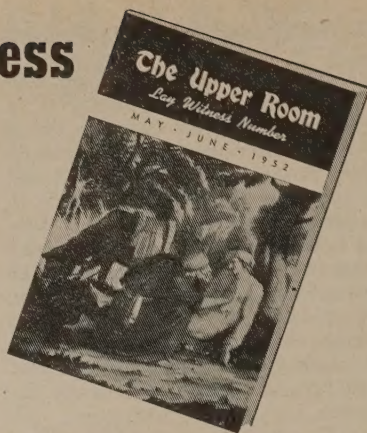
* * * *

SABINA, OHIO—The pastoral committee, along with their pastor, Chester B. McKean, of Sabina Friends Meeting, called Russell Ford of Cadle Tabernacle in Indianapolis to hold a meeting of Christian Advance in the Friends Meetinghouse from March 3 to 9. Toward the end of the week the crowd became too large for the church, and the meeting had to move to the high school. Church members from Ogden Friends, Highland, Leesburg, Fall Creek, Ada Chapel, Sabina Methodist, Church of Christ and Colored Methodist attended, as well as people from Dayton, Washington Court House, Wilmington, Reesville Methodist and New Burlington. On Sunday evening about 670 gathered for the last service, and 33 came at the close to pledge to walk the Christian road. All told, about 96 or 97 people came forward. What started out to be a Friends revival advance turned out to be a regional Union Advance for Christ. Helping with the services were Roy Wipert, songleader; Walter Shopp, Quaker organist; Helen Briggs; and Doris Wipert.

Chester B. McKean

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MILES OF "CAPS FOR KOREA"

A year ago at the triennial meeting of the United Society of Friends Women held at Marshalltown, Iowa, the department of Christian Service under Lela Mills' direction began a project called "Caps for Korea." The sewing and quilting and knitting groups of the USFW always send the Service Committee contributions of new and used clothing, so this new project was a special effort to help the AFSC meet some of the needs for clothing in war-torn Korea.

It is a pleasure to be able to report that 200 groups and individuals took part in the project and that the Service Committee received 6,266 caps sent to the Philadelphia Clothing Warehouse by Lela Mills and an unknown number sent by groups along with other clothing to AFSC clothing centers across the country.

It is difficult to picture that many caps. If we figure that one child occupies one foot of space, we can then visualize a line of children more than a mile long—perhaps two miles long if we add in all the uncouneted caps—every little head snug and warm in a cap from America.

And what a picture that line presents! Knitted caps of gay stripes, this one with a peak and a tassel, baby caps of pink and blue fitting close on little heads, cloth caps made from tailors' samples and lined with bright colors—an infinite variety to please the eye and cheer the heart as well as to keep small ears from feeling the bite of cold in a land that offers little physical protection for anyone.

We wish it were possible for every little Korean to say thanks for his cap and all the other clothing collected by the United Society of Friends Women. He would like to, we know. This has indeed been a Christian Service carried out "with a prayer."

Eleanor Stabler Clarke,
Editor of *Clothing Bulletin*
of the American Friends
Service Committee.

POETRY CONTRIBUTORS

VIDA R. PRIBBENOW, Box 393, Laguna Beach, California.

E. MERRILL ROOT, Earlham College, Richmond, Indiana.

TO KNOW CHRIST

Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hath sent." Jesus believed that life eternal was of more value than all temporal things added together. He also believed that this reality might be secured without emphasis on the outward forms, but rather through that inner experience of knowing God and His son. Such a knowledge can be had by people who are now living in this confused world, when they spend enough time with Him truly to come to know Him.

If this acquaintance with God is to become a reality in any life, that person must wish to know Him more than anything else in the world. God has never forced Himself into the lives of men who do not wish to have Him there. Such a desire as this cannot be neglected or postponed; it must be a constant desire that stays fresh and beckoning the year through.

HONEST SEARCHING

The second great requirement for knowing Him must be an honest searching of the records of His life and personality together with the understanding of the lives of others who we believe have come to know Him personally. It will never be enough to know the stories of how He walked and met the needs of His fellows, but it will have to be glimpses into His inner heart as He served and guided the people of His time into a better level of happiness. God has placed all about us His children whose lives He has enriched, and He, through them, is inviting us to know Him. These people may be called queer, but no one can be the same after becoming acquainted with Jesus.

CONSTANT AWARENESS

There are some things that we can do for ourselves in our daily actions that will help us to become acquainted with the greatest person in the world. One way is by simply "practicing the Presence of Christ." We must become aware that wherever we are and whatever we do, He is by our side listening, guiding and strengthening, as we live for Him through our fellowship with others. We must make this more than an idea. Sometimes we must become so literal that we step aside a bit to make room for Him in the circle. We have all played with friends of our imagination. We have talked with them as we played some game in which they filled space and became realities. Some of us repeatedly played with the same child of our ideas and would move aside to let him take his place in the game. Such a game would help immeasurably in our

knowledge of Him, and if played to the full would make others conscious of His presence as well as of His will. Such will be more than a game, it will become a way of continued life in the knowledge of our God.

SERVING IN HIS NAME

Another human practice that can help in knowing Him is that of serving in His name. God so loved the world that He gave His only begotten Son, and we must learn to serve Him through that same love by giving our most precious personal possessions to meet the needs found about us regardless of their reputation. A cup of cold water in His name will slake the thirst of both body and soul. Unkind acts can never be given in His name. We will have to serve in His stead, without partiality or anticipated appreciation. That is a way of knowing Him that will also bring us a bit closer to knowledge of Him and through that way to *Eternal Life*. We can never find *Eternal Life* through ignorance, nor will you find it without giving all that you have, that you might be worthy of His acquaintance—then it will be yours.

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BIRTHS

COLLINS — To Thomas and Beatrice Carmien Collins, a son, Paul Thomas, on April 14, at Tucson, Arizona.

LANCASTER—To William and Alda V. Lancaster, a son, Webster Harding, on February 20, at Goldsboro, North Carolina.

MIDDLETON — To George Earl and Yvette Middleton, a son, Lewis Earl, on February 13, at Kokomo, Indiana.

TERRELL — To Robert and Margaret Hinshaw Terrell of New Vienna, Ohio, a son, Thomas Clayton, on March 4.

VINCENT—To Chester and Belva Vincent, a son, Jerry Lynn, on February 19, at West Branch, Iowa.

MARRIAGES

HESTON-WILLIAMS — Marie Roberts Williams, daughter of the late Mr. and Mrs. Mahlon Roberts, of Caldwell, Idaho, to Sylmon Heston, son of Mr. and Mrs. W. F. Heston, of Pleasant Plain, Iowa, on December 24, 1951, in Ottumwa, Iowa.

KING-WATKINS, SIDDER-WATKINS — Betty Jane Watkins to Dale E. King and Barbara Jean Watkins to Dean A. Sidders, in a double ceremony in the Friends Meetinghouse in Central City, Nebraska, on February 10, Lindley J. Cook, pastor, officiating. The brides are daughters of R. Laurance and Nita Watkins of Central City.

DEATHS

GODDARD — Alvano C. Goddard, on March 4, at Westport, Massachusetts, aged eighty-eight. A former New Bedford insurance broker, he was a well-known Quaker minister and teacher. A lifelong member of the Society of Friends, he was born in Winslow, Maine, the son of Charles W. and Elmira A. Nichols Goddard. He came to New Bedford in 1906, after serving the Society of Friends in Glen Elder, Kansas, and in his native state. In 1921, he was called to service as treasurer of the American Friends Service Committee in Berlin, set up to feed undernourished German children after the first World War. Summoned by the Board of Missions in 1930, he spent two years as superintendent of the Ramallah Boys' School in Palestine. Surviving are two sons, Arthur H. of Bayside, Queens, and Myron C. of Garden City, L. E.; a daughter, Helen M. Goddard of Westport; and three sisters, Ellen L. Goddard and Harriet E. Francis of Fishertown, Pennsylvania, and Mary E. Estes of Berkeley, California.

LOCAL MEETING DIRECTORY

ALBUQUERQUE, NEW MEXICO

Friends (Quaker) House, 7800 Block E. Central (Highway 66) at 341 North Dallas. Robert Jay minister. Bible School, 9:45 a.m. Worship, 10:45 a.m.

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way, Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evansston Meeting of Friends, Maple and Greenleaf, Evansston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8357.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone Airfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Krevess, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Veri D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA

Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days. For information, telephone 45351.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor. 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road. Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.: First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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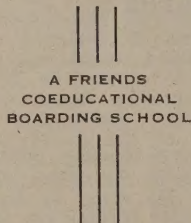
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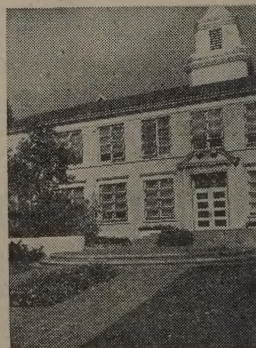
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